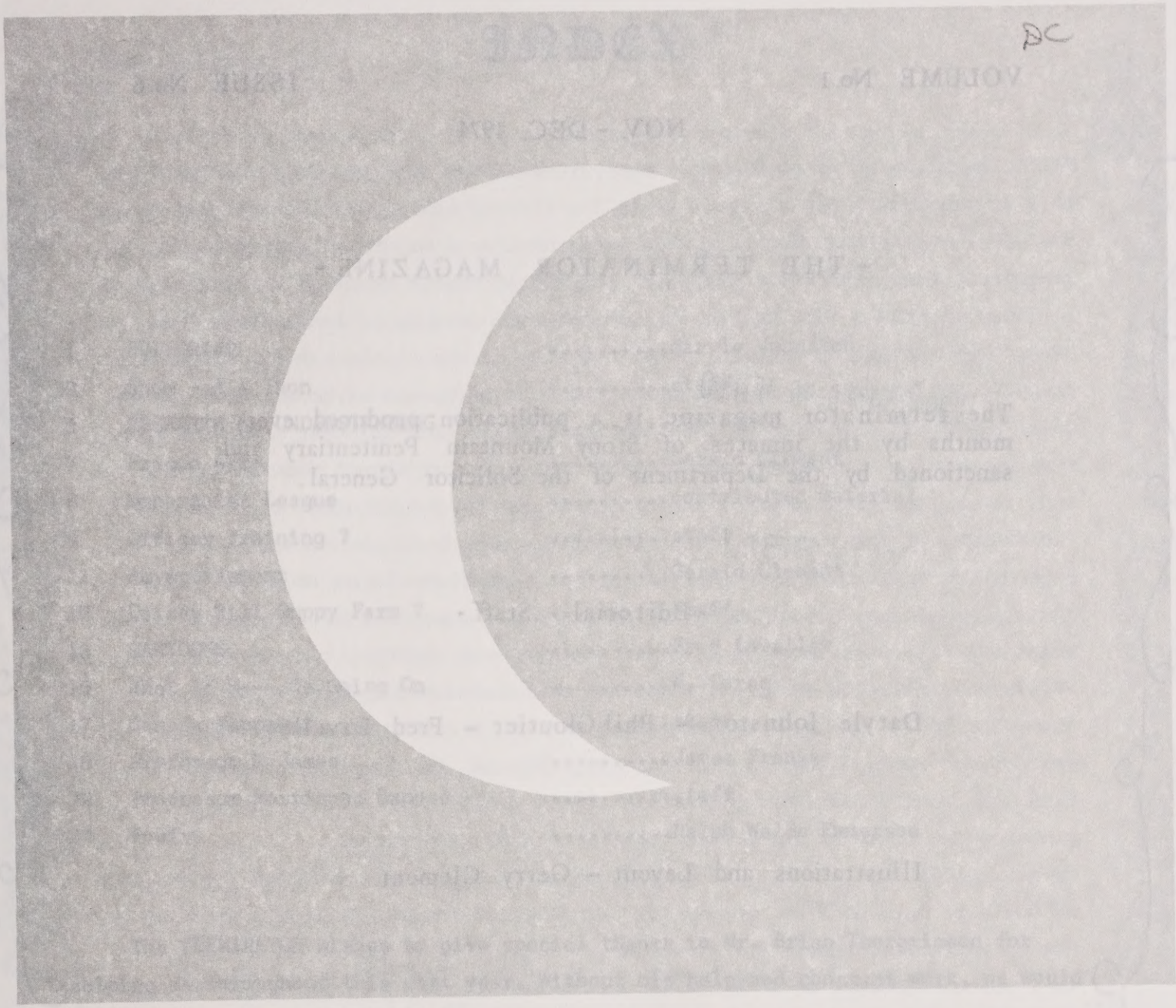

TERMINATOR

FROM DARKNESS TO LIGHT

PENAL PUBLICATION Nov.- Dec. 1974 VOL.1 NO. 6

VOLUME No.1 ISSUE No.6

NOV. - DEC. 1974

- THE TERMINATOR MAGAZINE -

The terminator magazine is a publication produced every two months by the inmates of Stony Mountain Penitentiary and sanctioned by the Department of the Solicitor General.

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The TERMINATOR wishes to give special thanks to Mr. Brian Thorgrimson for helping us throughout this past year. Without his help and constant work, we would not have a paper to thank him in.

The TERMINATOR also wishes each and everyone a very Merry Christmas. May all your endeavours in the coming year bear fruit and make each of you more prosperous than you were before the venture.

THANKYOU ALL!

EDITORIAL

Hello, readers. It is again, that time of year when all good things happen to everyone that knows someone. It is the time of Christmas cheer. It is the time of year when Man loves Man most; when each and every one of us recognizes each other as a brother; or at least that's the way it should be! In Stony Mountain, this does not seem to be the case as of late. There have been, over the past few weeks, many instances of one inmate making things exceptionally difficult for another. There are instances of some prison staff going out of their way to make things rougher for some inmates. There are inmates going out of their way to make things more difficult for the staff, and, in the long run, more difficult for their "fellow inmates" because of it! The TERMINATOR takes the viewpoint that everyone should be in harmony with each other; especially during the coming season. There is no reason why any and all people can not get along at this time of year. Just stop and think about what Christmas means and see if you can feel anything towards your fellow man. This, of course, applies to our outside readers as well.

According to the history of the Holy Bible, and a number of religions that are devoted to the study of Christianity, this is the time of year when the birth of Jesus Christ took place. The object of Christmas celebration is to remember the birth of Christ and take heed in His teachings.

We give gifts at Christmas to demonstrate the love we feel for each other, just as God must have done in sending his Son to earth knowing full well that he was to sacrifice himself for mankind.

As I stated earlier, we should give each other something as there are so many that have nothing and no-one. The greatest thing that we can give to anyone is a smile. I'd like to share with you this little piece of prose that I read in a book once.

" A smile costs nothing, but gives so much. It enriches those who recieve, without making poorer those who give. It takes but a moment, but the memory of it lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made richer by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is natures' best antidote for trouble. Yet, it cannot be bought, begged, borrowed, or stolen, for it is

(Editorial cont'd)

of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a SMILE so much as he who has no more to give."

That is, perhaps, one of the greatest pieces of prose that I have ever heard in my entire lifetime. I think it says a great deal; especially for this time of year, although we should feel that way all the time.

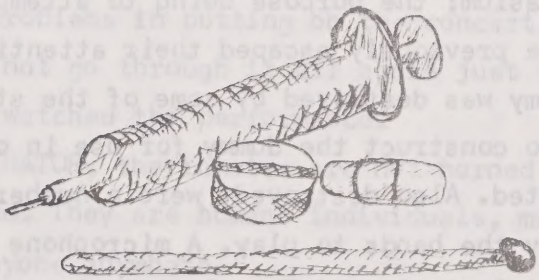
It is my greatest wish, short of release that is, that this editorial be taken to heart and practiced by all concerned throughout this season. If this should occurr, then, by the time the season ends on January 2nd, 1975, then, we would all discover that it wasn't so difficult after all and that things go a let better for everyone for the experience.

And now, I must leave you. I wish to thank you all for your continued support of the TERMINATOR this past year and my hopes that you'll continue to do so next year. We are now becoming a good magazine and we have new staff that intend to make our magazine even better.

I extend the greetingsof the season to you all and wish you the very best in the coming New Year of 1975. May all you jourbeys be pleasant and may all your endeavours be rewarded. Merry Christmas and Happy New Year to ALL!!!!!

* * *

Get Results: Advertise in the "TERMINATOR"



See back page for "Remedy"

SHOW-A-THON

Last issue, the TERMINATOR published a preliminary story about the series of concerts that the inmates of this institution were preparing for contributions to the Crippled Children and Adults organization; the funds to be used for the purpose of a camp in Gimli, Manitoba. This issue we have compiled all the data required to make a final report of the events, as they took place, throughout the series of shows.

On October 20, the first of the concerts were held in the large gymnasium of the institution. Present were the inmates of the institution fortunate enough to have visitors, a number of staff belonging to the Socialization department, and the welcome guests of honour from the foundation for the crippled. The total number of persons present exceeded the four hundred mark.

People sat around tables with beverages, anxiously awaiting the beginning of the show. The lights dimmed. The Master of Ceremonies; Tex Mallette, took the centre of the stage. With a few words of welcome, he introduced the first band to play that evening, the Boogie Blues Band. And the show began!

Throughout the evening three bands had played two sets each. There had been a number of dances produced by the Pow Wow Dancers of the institutional Indian Metis Brotherhood Organization. There had also been a number of skits presented throughout the show by the MC and some friends.

About mid-way in the show, the chairman of the Entertainment Committee; Pat Mc Keen , presented the honoured guests with a cake to commemorate their evening at the institution.

The show was a success. There were no hitches whatsoever during the production. However, the event was not entirely without its drawbacks.

On the day following that first concert, officers of the institution held a search in the gymnasium; the purpose being to attempt to discover any contraband that may have previously escaped their attention. During the progress of the search, a dummy was destroyed by some of the staff. It had taken an inmate three weeks to construct the dummy for use in one of the funnier skits that had been presented. Also destroyed, were a number of electrical apparatus that was used by the bands to play. A microphone was totally destroyed and had to be completely replaced! The electrical aparatus was personal property. Needless to say, the inmates were in an uproar!

It seemed that some of the staff were totally against the concert because there were other events as well that created confusion and hardships for the performers. The next show; mainly for the staff, almost never made it. A number of the performers were going to refuse to play after the rash of harrassment that they had been experiencing.

However, the show did go on. It, too, was a success. The attendance was indeed fantastic. Members of the staff showed up, again there was representation from the foundation, in addition, there were organization representatives from a number of influential corporations and businesses.

Naturally, the first two shows were only a lead up to the third, and best show! On October 31st, again at Stony Mountain, the final concert was given; this one for the entire prison populace as well as some outside representatives and the foundation guests.

The show was fantastic from anyone's viewpoint. The musicians were on the go all the way through. The skits were timed perfectly. The MC kept the show running on schedule.

The last band to perform; Soul Spectrum, had the Manitoba Easter Seal Timmy on stage as well as the MC, the chairman of the Entertainment Committee, and all the members of all the bands and skits to sing the song "I Believ In Music." Listening to the people singing and seeing the tears in the eyes of the audience made all the work and hassel worthwhile to anyone who was there. The show closed amid a thundering applause from the three hundred people that were present at the end of the show.

In short, a cheque was presented to the foundation for nine hundred and thirty-six dollars,($ 936.00), with still more to come that had not yet been tabulated. (The objective was $1,000)

Yes, there were a lot of problems in putting on the concert. However, no one would say that they would not go through it all again just to see the smiles on the faces of those who watched the performance.

So, like I said last TERMINATOR, the inmates are not horned animals waiting in a zoo to be seen and fed. They are humane individuals, much of the time more sincere and honest than anyone anywhere.

It was a good project and the inmates, all of them, were happy to put on the show. For the sake of interest, the inmates themselves donated almost three quarters ($\frac{3}{4}$) of the total proceeds to the project.

Research on Understanding

After reading John Lilly's The Mind of the Dolphin: A Nonhuman Intelligence (1967), I decided to embark on some research of my own. Accordingly I approached ten individuals and asked each to tell me what he understood by the terms "rip-off" and "right-on." Inherent in each of the responces I recieved was a reference to an experienced emotional state and a reference to an external action or situation which evokes the state, In the responses to "rip-off" for examples, Bently refers (I use the present tense because the responses are presently available to me) to a parental outflow (curfew) and a feeling of having been cheated, John refers to a breach of faith and a feeling of anger, Tinny refers to injustice and a sense of resentment. The experiences (existence) of references to an emotional state and an external situation in each response suggests that the meaning of "rip-off" is integrally linked to both internal (emotional) and external (environmental) associations. The meaning of "rip-off" is both within and without.

The internal references assume a similarity of experiencing; the external references assume a similarity of what is experienced. When John refers to a feeling of anger, for example, he assumes I have experienced a similar feeling and therefore know what he means. When Bently refers to a parental curfew, he assumes that I have experienced similar restrictions and therefore know what he means. Taken together, the internal and the external references of each response assume a similar experiencing of a similar environment.

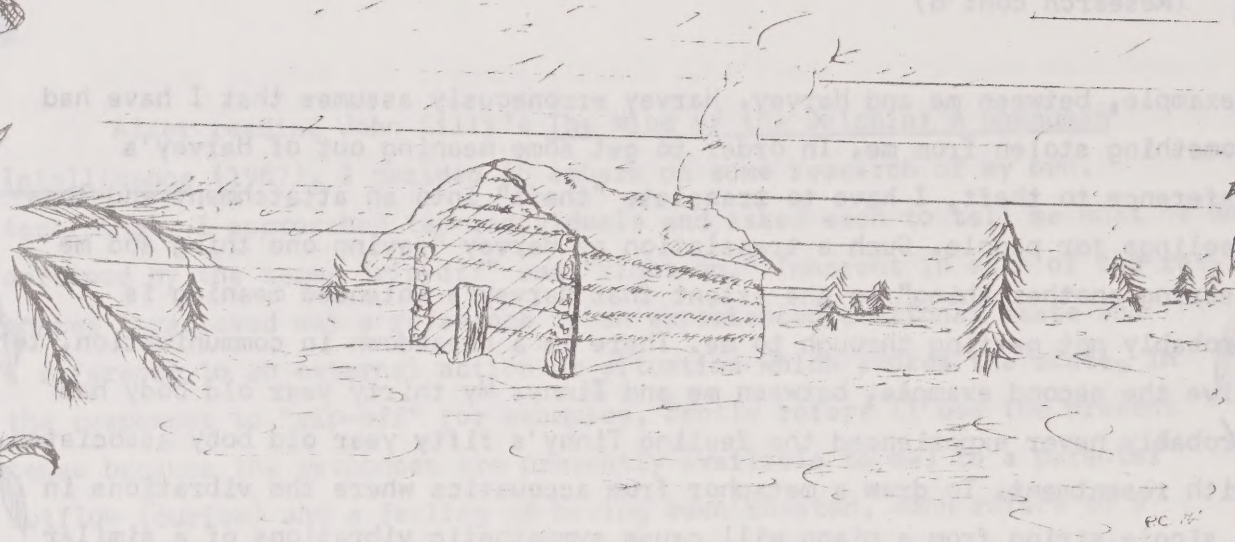
Inasmuch as I was able to understand each respondant, the assumption of experiental similarity appears to be valid. Certainly things like TV shows and theft, taxes and insurance are part of our shared environment, but the similarity goes beyond that. As I listened I tended to grade terms like theft and taxes, disgust and depression and the intonations and gestures coupled with them along a good - bad continum, The existence of valuations such as disappointment, disgust, depression in the separate responses above suggests that others do likewise. We agree on what is good and what is bad because we experienced similarily. We experience similarly because we and our experimental (experiential) histories are similar.

When the assumption of similarity is in error, there is a breakdown in communication. There is a breakdown in communication, to give an

example, between me and Harvey. Harvey erroneously assumes that I have had something stolen from me. In order to get some meaning out of Harvey's reference to theft, I have to translate "theft" into an attatchment and loss feelings for people. Such a translation as Harvey "saying one thing and me hearing another thing" to the extent that Harvey's intended meaning is probably not getting through to me. There is a breakdown in communication, to give the second example, between me and Tinny. My thirty year old body has probably never experienced the feeling Tinny's fifty year old boby associates with resentment. To draw a metaphor from accoustics where the vibrations in a single string from a piano will cause sympathetic vibrations of a similar nature of the string of similar origin in another piano, there is no similar experience in me which Tinny's experience can set in motion to give me insight. I do not directly or emotionally know what Tinny means by resentment.

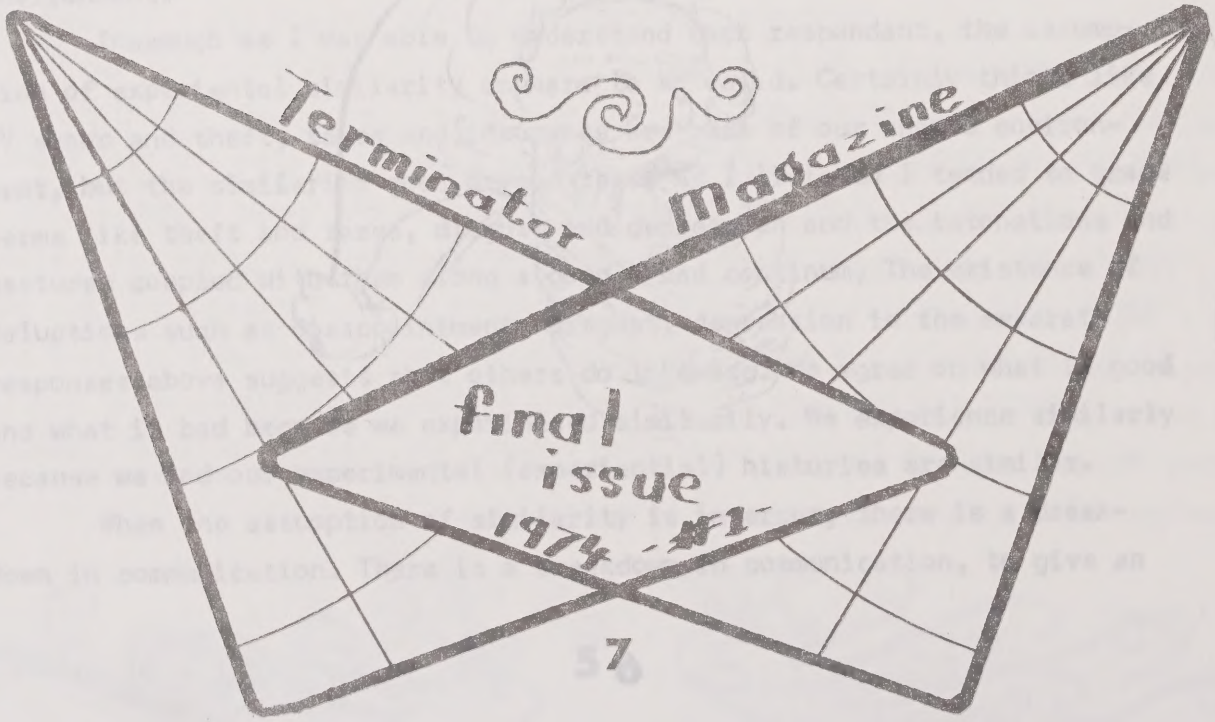
The conclusion which seems inevitable to me is that our understanding of each other's meanings is limited by the similarity of our experiencing. If experiential similarity did not exist, neither would communication. To the extent that we have similar experiences, we have the potential of understanding each other.

* * *



The Prison Arts Exhibition has been extended to November 9th. This is to allow a special display and exhibition in Ottawa for representatives of all embassies, External Affairs departments, and visiting dignataries, as a means of creating interest in next year's Prison Arts Exhibition; which will be held in conjunction with the Fifth United Nations Congress on the Prevention of Crime and Treatment of the Offender. The 1975 show will feature works from inmate artists of other countries as well as Canada. It is, in effect, to be our presentation to the world; and we want to have the best possible display. Now is the time to begin work on your project for 1975. Good luck to all!

-Gerald Clement-



Monarchist League

The League is an organization of Canadians formed in 1970 whose object is to support the Constitutional Monarchy. Over 40 branches exist accross Canada with membership drawn from citizens of every ethnic background and various political affiliations.

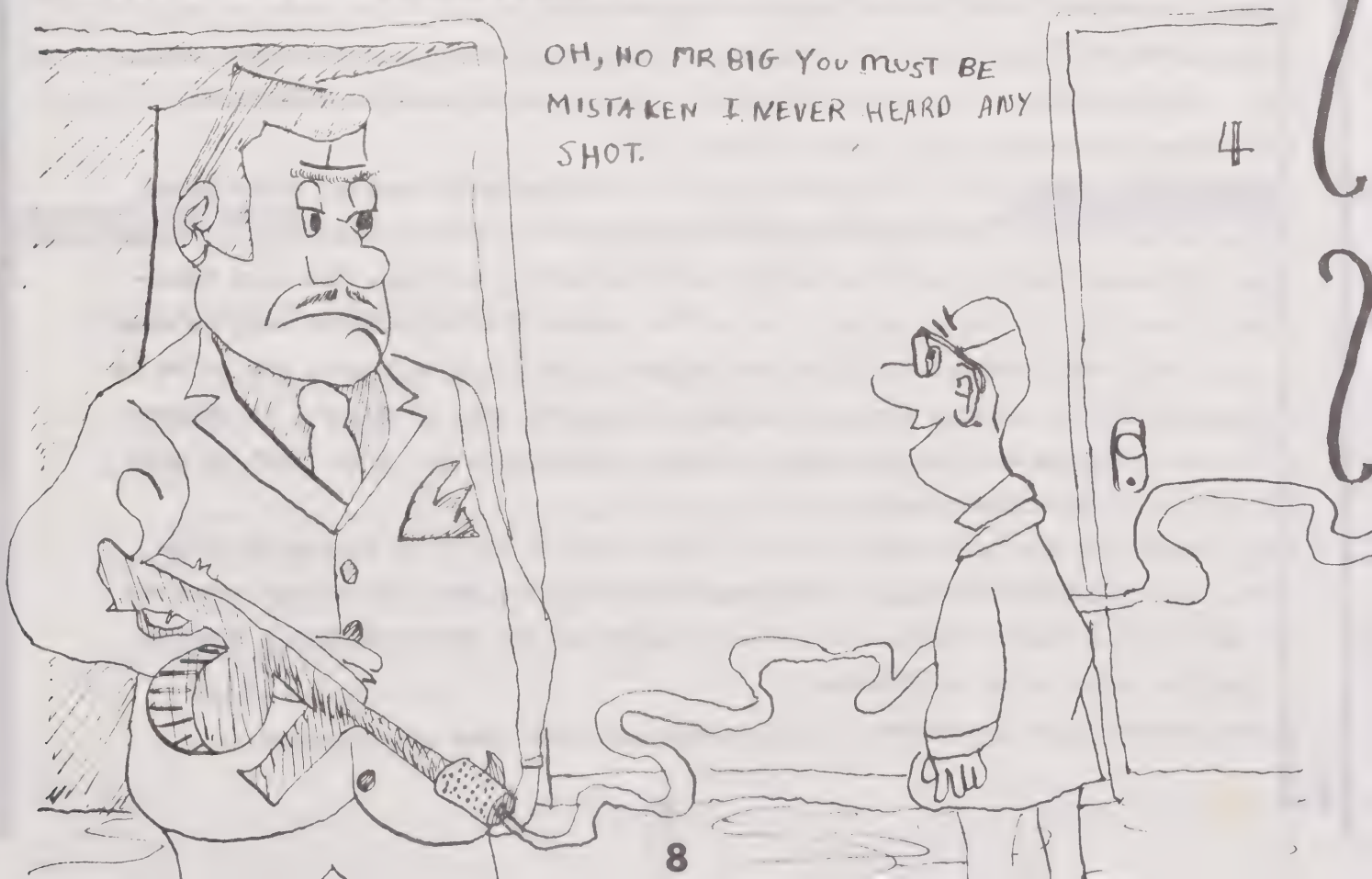
* * *

For more information, see the editor or write:

The Monarchist League of Canada
Manitoba Branch
3 - 52 Hargrave Ave.
Winnipeg, Manitoba
R3C 0X9

Membership applications are available from the TERMINATOR office. Place your name and request on a slip of paper and place it in the box marked TERMINATOR if you are in the prison, or write the EDITOR / TERMINATOR office if you are an outside reader.

* * *



Officer Training?

Some time ago, when I first took over the TERMINATOR, I was asked to do an article about the system by which the institution processes new officers and exactly how they are chosen. The research for this article has now been completed and I have, at my disposal,vast amounts of information on just this question. Therefore, it is my pleasure to share my knowledge with you. Then I will do a little opinion poll of my own and find out just what the reaction of the prison inmate populace is and how they feel about it!

*

To gather information, I first went to see Mr. Tom Huffman; the institutional Staff Training Officer. We had a brief discussion about the question and he revealed several interesting facts to me. After a short time, he decided that my questions were a little heavy and arranged it so that I could see his superior officer. (A surprise indeed as few want to admit they have a senior officer!)
It turned out that Mr. Hoffman's superior officer was Mrs. Whitehouse and that she was in charge of all personnel! (Women's Lib has certainly come a long way:)
Mrs. Whitehouse is an imposing woman. She is full of the spirit that makes one want to climb aboard the bandwagon just to get a piece of the action. A jovial countenance had she and a very wise instinct for anticipating questions even **before** they were asked. We got along tremendously.
It seems that all personnel that are hired these days are checked out for education. The requirements are now a Manitoba Grade 12 or higher. In exceptional cases they are prepared to accept a Grade 11.
In addition to this, they are queried about their personal habits, their moral beliefs, and their compatability with inmates.
Mrs. Whitehouse emphasises this latter point as being, perhaps, the most thouroughly investigated point on her agenda. She states that an officer must be able to cope with the inmate's problems and he must be willing to accept him as he is regardless of his offence or his attitude. This, she goes on to say, is because of the definite probabilities of the living unit concept and a man must be able to conform to the inmates.
Once an officer has been hired, he must go through a training course in Kingston, Ontario. Unfortunately, I was unable to find out what the course consists of, but I know that it includes some self-defence, and some sociology; applied to getting along with the inmate.
These courses take approximately nine weeks and then they are returned -

(Officers cont'd)

to their institution for active duty. At this time they are supposed to be fully equipped to handle anything that comes up throughout their stay as prison staff. They are not yet fully out of sight, however, as far as Mrs. Whitehouse and Mr. Huffman are concerned. Once they are returned to the institution, they must undergo a minimum six month trial period. During this time they become the responsibility of Mr. Huffman. He trains them for their duties here. If they are found to be incompatible to the programs that this institution advocates, then they are released and their service is terminated.

*

So far, the system that Mrs. Whitehouse and Mr. Huffman employ seems to be working quite well. There have been almost thirty new officers hired this year. Most of them are young, intelligent, and pleasant in disposition. Certainly they are suited towards the living unit concepts of rehabilitative penal reform.
I had the pleasure of talking to some of the new officers to discover what their beliefs are. Surprisingly, their view are exactly what Mrs. Whitehouse told me they would be; they are honest and sincere in their desire to help the inmates moreso than ever before.
I must say that despite the fact that I have served a number of years now, I find myself believing most of these new officers' sincerity. With all the changes being made today, I feel that this, too, is a positive step towards alleviating the existing tensions between the guards and the inmates.

* * *

TO THOSE WITHIN THE INSTITUTION:

There is, in the central dome, now a box labelled "TERMINATOR." If you have any suggestions. or wish to submit articles, or just want to find out the answer to a question, please place your slip of paper in the box. This box will be checked every day to insure that you get the fastest service possible.

And again, population, the TERMINATOR is your paper and we hope that everyone will pull for its success.

Peace be with you.

- editor -

DONT BE SHY

ADVERTISE

Daisy Hill Puppy Farm?

There are many goodies in the offing for the coming Christmas season. The institution, the Inmate Representative Committee, and the Entertainment Committee, have all combined for a period of time to lay out the Christmas program for this 1974.

These plans include a number of the usual goodie bags of course. It also includes the holidays and the movies. However, I'll bet you didn't know that there will also be two socials! Yes, that's right. There will be a kiddies social and an Adult social. Both of these events have happened here before; thanks to the Inmate Committee and the Entertainment Committee; the latter who took over all socials after the advent of the first one!

That is not all that's happening around here this Christmas. We also know that the Living Units; Phase One, will be coming into effect on the 13th of January! That means that at the end of the Christmas / New Years season, we will begin falling into the operating aparatus of the Living Unit program; under the direction of Mr. Sudol.

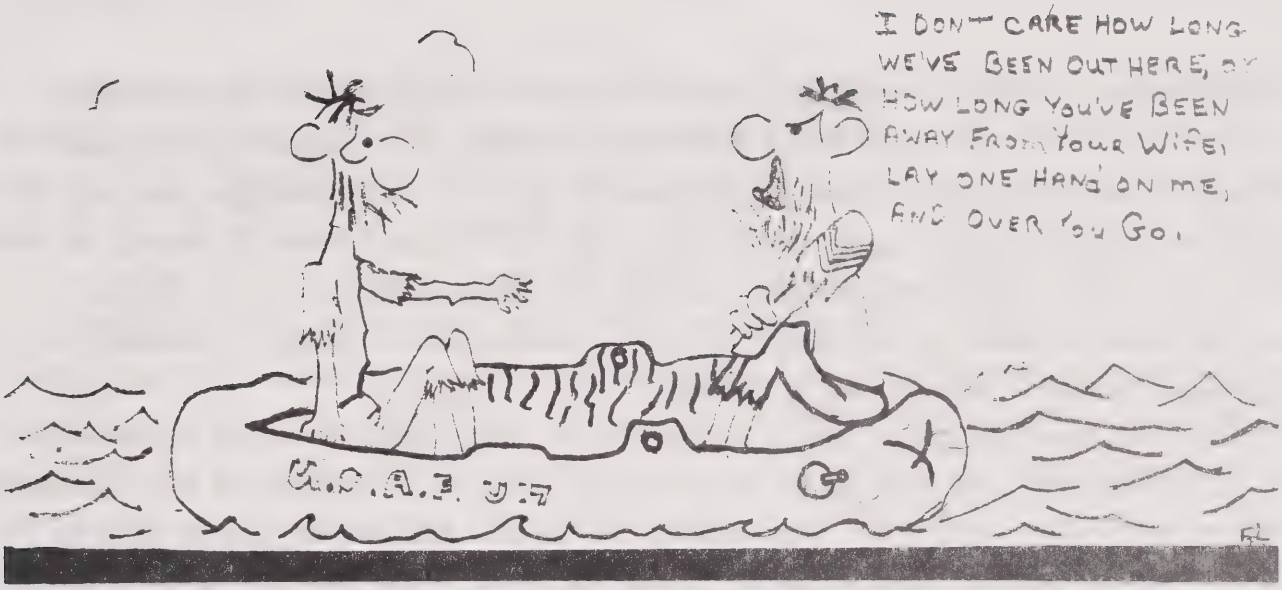
Nor is that all that is going on about this time. In Springhill, Nova Scotia, the musicians are freezing their finger tips just so that they can play their instruments. Every time they wish to play, they must do so outside and they must carry their equipment approximately half a city block! Yes! Even in January! Those poor fellows would like to have what we've got so quit complaining about things. (Besides, the administration is building a special unit just for instrumental practice.)

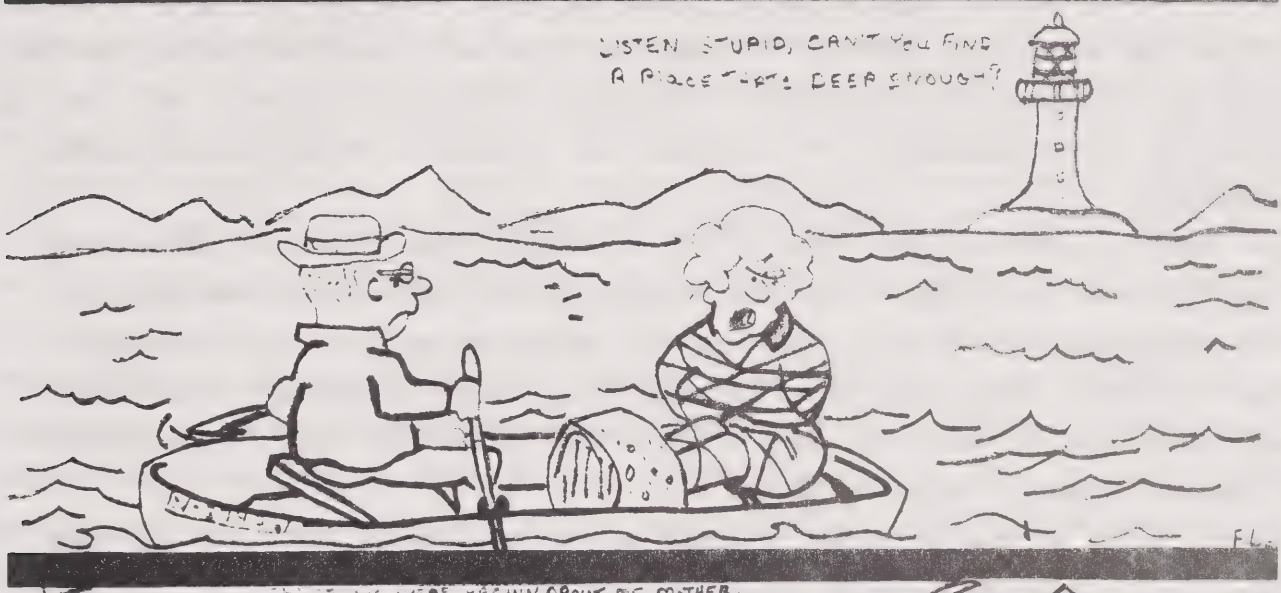
There are a lot of complaints about the music on the ranges. Rumour has it that Mr. Lavoi is wary of all the complaints from other inmates. Let's cool it a little. Maybe the administration will put all the musicians on one range so that they won't bother anyone else. Anyway, we should tone down a bit so that everyone has equal opportunity to do his own time.

Snow has fallen. Instead of a green pasture, our Daisey Hill Puppy Farm landscape has taken on a tint of grey....?

The TERMINATOR would like articles from the populace of the institution as well as from some of the outside readers. We promise to print everything within reason so long as it is of some value to our reading audience and so long as you have substantiation for any claim you may make as the TERMINATOR does not accept responsibility for the proof of statements.

NOW WE WILL READ YOU YOUR RIGHTS,
YOU HAVE THE RIGHT TO SCREAM WHEN WE BREAK YOUR ARM,
AND THE RIGHT TO YELL WHEN WE BUST YOUR SKULL
AND THE RIGHT TO
DETE
DIV
31 ST.
WHAT EVER GAVE YOU THE IDEA I WAS TRYING TO ESCAPE.
DON'T EVER, EVER COME UP BEHIND ME LIKE THAT AGAIN!


I DON'T CARE HOW LONG WE'VE BEEN OUT HERE, OR HOW LONG YOU'VE BEEN AWAY FROM YOUR WIFE, LAY ONE HAND ON ME, AND OVER YOU GO.
F.L.


LISTEN STUPID, CAN'T YOU FIND A PLACE THAT'S DEEP ENOUGH?
F.L.

...E WE WERE, ARGUIN ABOUT ME MOTHER. ME IRISH LUCK HELD GOOD, UNTIL HE SAID ME MOTHER WORE ARMY BOOTS.
F.L.

What in H___ is Going On!

Everywhere we look in our society, in the world at large, there are problems; problems of injustice, problems of ambition, problems of insecurity, of greed, of envy, of hate and acquisitiveness, problems in all our relationships, and not only in the world, but within ourselves as well. Most of us are somewhat aware, at least, of these many problems and, although we may not identify them at all, we are acutely aware of those which affect us and of our deep feelings of frustration, sorrow, and despair associated with them.

To these problems, to these feelings, we respond by trying to figure out how to get away from them. We want to be at peace, we want to be secure, we want pleasure, and not just temporarily, but continually. We do not believe we should have to suffer these problems, surely there is some solution, some sort of lasting satisfaction. So, we rummage through our mind; amid the many ideas and values, and we choose some course of action and try to follow it through. What we do not realize is that we choose because we are confused; and confusion can only breed furthur confusion.

From these problems and confusion we try to escape. Some of us turn to beliefs, in religion, in politics, or we find distraction in pursuance of some specialized occupation. Others of us identify with something we think greater, with God, or country, etc.. Some of us simply try to escape in the many activities that society makes available, such as drinking, drugs, watching T.V., or in any of the many types of entertainment.

Whether we try to escape through beliefs in God, or through drink, or anything else, it all leads to the same thing. Our activities only create more problems, more suffering, more frustration and despair; not only for ourselves, but for others as well. At times we silently scream for help but no one is paying attention and so we desperately go on trying to find the clarity of thought, the security and happiness that we believe must exist. Again and again we are overwhelmed by the circumstances of our lives by these problems and suffering. In books we can find no answers. We search our mind and there is no certainty, and those who offer their advice are just as confused as we!

Actually, we all love within the prisons of our own minds. Society, our parents, our teachers, the priests, and others, have all confined us to this prison and have conspired to keep us in it. Although they remain as guards, we are now the wardens and we have the keys. There is nothing to stop us from leaving except ourselves.

Freedom, however, is a state of mind!

(Going on? cont'd)

The foundation of this prison is our ignorance. Upon this foundation, the world of our ideas and ideals, of our conditioned and habitual patterns of thinking have been built up. Within these walls we invite everyone but allow no one. We can not see out and so we imagine the world as it should be and on the sumation of these illusions we feed. To escape from this is not to be free. Freedom comes into being only when we have understanding of the entire structure of this prison; how it stands, how it is maintained. This understanding that will destroy our prison, which will banish the guards and dismiss the warden, is self knowledge; not the limited self-centered activity of introspection, but a more comprehensive and significant understanding that comes from being aware of ones' every thought and action, from facing what **is** and not trying to escape from it.

There must be the realization that we are the problem makers; not someone else, but "ME!" It can not be society because without us there is no society. Society is only the collective reflection of you and I. What we are, the world is, and, admittedly, that is a terrible thing to look at directly. But, look at it we must if there is to be any possibility of freedom from it. We must see it now, as it is, and not as we think it is or would like it to be. Only then may we see what is false and what is true.

We are confused because we have confined ourselves to thinking on the basis of a limited and conditioned knowledge and experience. No matter how clever we are, within this prison we can never discover the Truth, Reality, God, or whatever you want to call it; surely the word is not the fact! There must be understanding on a more significant level, on a more significant basis than just words, knowledge, ideas and beliefs. Without self-knowledge, there is no adequate basis for thought or action. What we think is not true.

Self-knowledge is total awareness of self and all its activities from moment to moment, and not just on the surface, but deep down in our subconscious as well. For it is there, in the depths of our minds, when we come to it, that we will discover there, all our motives and intentions, our hidden confused demands, anxieties, fears, appitites, etc.. When we have come to this, the mind will be empty of its contents and in its place, may darkness come—— FREEDOM!

By W. LOREE
(a resident of Stony Mountain Inst.)

* * *

Canada Manpower

Are you a businessman? Are you willing to assist by means of employment, a man being discharged from Stony Mountain? This space shall be available from this day forth to all firms and employers for the placement of all offers of employment. There will be no charge or obligation.

There are many men in this prison who have been granted paroles, but unless they have certified offers of employment, regulations prevent them from being released to that parole. Those who have served their sentences and being discharged, and many are, will be returning to your communities without a job to go to. Your offer of employemtn now, to one of these near future releases, might mean the difference between he becoming a useful, law-abiding citizen, or a failure; facing another therm in prison.

By placing your offer of employment in this space, it will enable the inmates to become aware of your offer of assistance and your desire to want to help. They, in turn, may contact you by letter applying for the available position.

Who will be the first to place their want ad in the TERMINATOR? Who will be the first to extend a helping hand? Has the recent voice of many MANITOBANS for a change in attitudes and methods of redirecting the lives of incarcerated people truly been a voice of sincerety?

We extend our hands in peace and friendship, and with the sincere desire to prove that we are worthy of your concern and appreciative of any assistance.

Address all enquiries to:
The EDITOR
TERMINATOR Magazine
P. O. Box 101
Stony Mountain, Manitoba
ROC 3AO

* * *

WHAT DO YOU WANT CANADA MANPOWER TO DO FOR YOU?

- upgrading of your present educational level?
- training that will lead to apprentiship?
- carpentry, painting, autobody, mechanics....just to name a few?

Come over and discuss your future. I am in the institution every week day at the Old Hospital. Simply place a request for an interview. If it is urgent, have your instructor phone over. I will make time to see all those wyo desire my assistance.

I am also in the farm annex Tuesday and Friday. Forward your requests directly to the clerical pool.

START PLANNING NOW!

Mr. Keith-
(institutional manpower representative)

James Franks
Box 101 - 1886
Stony Mountain
Manitoba
ROC 3AO

June 30, 1974

Professor David Martin
Psychology Department
University of Manitoba
Winnipeg, Canada
R3T 2N2

Dear Professor Martin:

Exposure in your book Learning-Based Client-Centred Therapy (1972) and to your Lectures on personality and abnormal psychology (1974) prompts me to raise the following questions.

(1) Does your view that "....in general, anxiety states result from intense internalized conflicts whose cues are only partially repressed." (60) fully agree with reality? Does anxiety arise "from a conflict of one's own impulses" (61) or from the experience of separateness?

Consider the man who has just lost someone to whom he has been deeply attached. Apparently he experiences anxiety in the absense of conflict. The experience of separateness causes his anxiety. Consider the man in prison who is unambivalent in his approach tendencies toward his family yet experiences intense anxiety. Here again the experience of separateness causes the anxiety. The issue is made obscure by the fact that the experience of separateness in addition to causing anxiety also causes conflict. In a defensive measure, separated man internalizes the blocks to closeness and does to himself what has been done to him. Usually negation is incomplete and conflict ensues. Simultaneously one part of him says "yes," another part says "No." Anxiety becomes a conditioned response to conflict, and the reality of separateness is forgotten.

(2) Is therapy successful to the degree that it provides the client with an experience of oneness with the therapist? Essentially what happens in successful therapy is the blocks and closeness, negativity and other defenses are dissolved and the client

(Professor Martin cont'd)

finds himself in harmony with the therapist. The client discovers that peace and love are possible. This inherently rewarding experience motivates the client to seek the peace of communion beyond the structures of the therapeutic situation. As the therapist has been empathic, warm and honest with him, so the client endeavors to be warm, honest and empathic with others.

My question lead me to the position that the experience of closeness is central to the therapeutic process. One implication of this position is that while empathic responding to the "leading edge of the conflict region" (66) may be efficacious, At least one type of person would probably be more accessible to dream analysis; the client who percieves the therapist's empathic understanding as a lie. Concievably in such an instance every "lie" the therapist told would push the client further into his attitude of fejection and hence further away from being alone or separated from.

Another implication of my position is that conflict reduction is not therapeutic apart from the experience of closeness. Consideration of some of the "conflict-free" personalities known as psychotic and psychopathic perhaps illustrates this point. Staying within the frame of reference you have set, i.e., the conflict model of neurosis, however, the reinforcement of one response to the exclusion of another response does not in itself improve self-respect. While you, of course, speak in terms of applying learning principles within a carefully cultivated relationship, other learning theorists speak in terms of applying learning principles independent of a relationship. Not to listen to is to deny the existence of. Such rejection shatters hope and purpose. Only as others share themselves with him and therby demonstrate that they value his being does the client move in the direction of valuing himself.

A third implication of my position is that if a man is truly free to experience closeness, to experience peace and communion, he will be good and loving. Where you say a baby is born only with a desire to avoid pain, I say he is born with a desire for closeness. The experience of separateness is painful. Pain stimulates the development of coping behavior. Paiget, for example, tellys us how the infant comes to represent to himself an object which is removed from his presence. Repression, hostility, apathy and other noxious defenses occur when the expereince of separateness is too painful. The chronology is love,hurt, hate which is to say that man is innately good. Although subsequent experiences may imprison the love deep within, man's first experience is one of lOve, one of union. When man

(Professor Martin cont'd)
goes beyond the defenses and beyond the pain, he realizes that his deepest desire is for closeness, for union with the universe. He realizes that this desire supersedes all others. To the degree that he is free to experience closeness, he will be good and loving, for the cause harm is to increase separateness, only by loving can he approach his goal.
I mail this letter because I perceive that you have worked and are working hard to actualize a situation of peace and love. Whatever other effect this letter may have on you, it should leave you feeling that I value you and your work highly.

Yours truly
James Franks

* * *

The University of
Manitoba
Winnipeg 19,
Manitoba

October 29, 1974

Mr. James Franks
Box 101 - 1886
Stony Mountain, Manitoba
ROC 3AO

Dear James:

I am finally getting around to giving you a decent answer to the excellent and thoughtful letter you sent me last summer. Again I aplogize for being so slow in answering. I don't know if you kept a copy of your letter so I am enclosing a Xerox copy for you to refer to, that way I can also keep your letter for myself. In you first point, I think you are arguing that not all human emotional suffering is the result of conflict and I would agree with this. I was trying to argue that anxiety of the kind often seen in neurotic problems was strongly related to internalized conflict and I certainly still believe this. I also believe, however, that you are correct in saying that some painful feelings that might even be called

(Professor Martin cont'd)

anxiety could be caused by losses imposed on the person from the outside. You mentioned the loss of the opportunity for closeness and that strikes me as probably the most important and painful loss a person could have. I think your point could be broadened to include other kinds of losses also that have been imposed on a person by others, clearly you are also correct that externally loss of closeness becomes complicated by conflicts that do result from such a loss. Actually I think that almost all adult human emotional problems are complicated, combinations of different conflicts, directly conditoned fears and frustrated desires for things like closeness.

As I understand your second point, you would emphasize the therapeutic relationship and the resultant closeness with the therapist perhaps more than I did in my book but I am sure that you and I would have no argument that it is this relationship that is critical to the success of the therapy. In general, I think that both empathic responses from the therapist and the experience of closeness are central to the therapeutic process. In other words, neither alone would be effective. Responding to the leading edge of the conflict region would have no beneficial effect if it was not done in a close relationship.

As I say this however, it does strike me that you might be right that a close relationship could have therapeutic effects even if there was relatively little empathic communication, although it is a little hard for me to envision a close relationship without empathic communication between the people involved. The one kind of person you mention who might react negatively to empathic understanding is the one who sees it as a lie. I would see this kind of person as having had many painful experiences with previous relationships in which what appeared to be expressions of love or expressions of empathy were, in fact, given insincerely. If a person had had many experiences like that, this kind of communication from the therpist could in fact be frightening and be seen as another example of insicere "love." I don't really have any good answer for what would be therapeutic this case except to say that it would take a long, warm, rewarding expereince in a new relatioship where the empathy and caring and closeness were not hypocritical to overcome the effects of the previous "double messages" that other people had given the person.

As you may recall from some of my lectures I would certainly agree with you that what is commonly called psychopathic behavior may well be "conflict free" and is really inappropriate to my approach to therapy. I can't make up my

(Professor Martin cont'd)

mind, however, about psychotic behavior which I am not sure anybody really understands terribly well. I think that at least some psychotic behavior may well be based on conflicts and anxiety and thus might be appropriate for my kind of therapy. I consider this an open question which I may never know the anwer to. I certainly do agree that many learning oriented theorist and therapists blindly oversimplify the complexity of human interactions when they try to ignore the need for a relationship in the treatment process. In fact you might well be right that ignoring the relatioship could have a destructive influence within therapy. I think you are implying learning principles independent of a relationship might communicate something like a therapist seeing the client in a mechanical nonhuman way that could well leave the client to feel devalued.

In your next p ragraph I think you outlined what probably is a real theoretical difference between yourposition and my position but a difference that seems to disappear between us the context of real life interaction. You may recall my saying that I try to think like a learning theorist and live like a humanist. When you talk about man's nature being good and loving inately you are obviously in agreement with a large humber of psychologists for whom I have great respect including Maslow, Rogers and many others. In the way I live my life and the outcomes of therapy I see I do think that the experience of closeness and my clients' new-found awareness of their feelings do lead to more loving behavior. My only problem is that I cannot make theoretical sense out of this being due to an innate tendency. Perhaps in the way we live our lives it doesn't really matter whether this is innate or not the point is life does need to be closeness oriented and the fullest life does come from closeness.

I hope that you find that my response to your letter useful and I appreciate your expression of interest and value in my work.

Yours truly
Dave G. Martin, Ph. D.
Associate Professor and
Acting coordinator of
Clinical training.

* * *

Professor Morrison; EXPOSE

In March of this year, a scholar by the name of Professor Morrison entered this institution to conduct a series of tests; hopefully to discover the differences in attitudes between Eastern inmates and Western inmates. His goal was then to prepare a report for publication and distribution in Ottawa at the Conference of Criminal Corrections to point out that the same programs do not apply in both regions of the penitentiary service. From the outset, it seemed that Professor Morrison's plan was slated to fall. Rumours arose that this series of tests was nothing more than a covert way to find out personal information. There was even a rumour that the Professor intended to publish the names of the inmates and that he was purchasing the right to publish what he wanted by paying each inmate a sum of $ 3.50 to conduct his tests. (It has since been stated that this is not the case but that the Professor holds with the belief that the time a person spends writing tests is valuble and that each individual should be reimbursed.)

The professor has, since he made an appearance before the populace of the institution, met with much greater success in finding subjects for his series of tests. However, there is still a large number of inmates that are not participating in this program. Thus, the TERMINATOR decided to help the good professor in his objectives.

It is our belief that Professor Morrison has a basically sound and valid idea. We believe that, should the program not be abused by either the institution, the powers in Ottawa, or the inmates, the entire penal system will benefit from the program.

We all know that the system requires change. We are all aware of the many hardships that the inmates in the Western Region face as a result of problems created in the Eastern Region. We all know that there are a number of things we would like to see changed. I believe that this is the time to change those things. We of the TERMINATOR are convinced that we have, at our disposal, the perfect opportunity to express our desires for change and that we should ALL take part in making those changes.

So, to the inmates, just go see the professor and judge for yourself. If you require more information, see someone from the TERMINATOR staff. Most important, just maybe there is something to all this. Everyone is not out to "con" us; and we may be missing out.....

-editor-

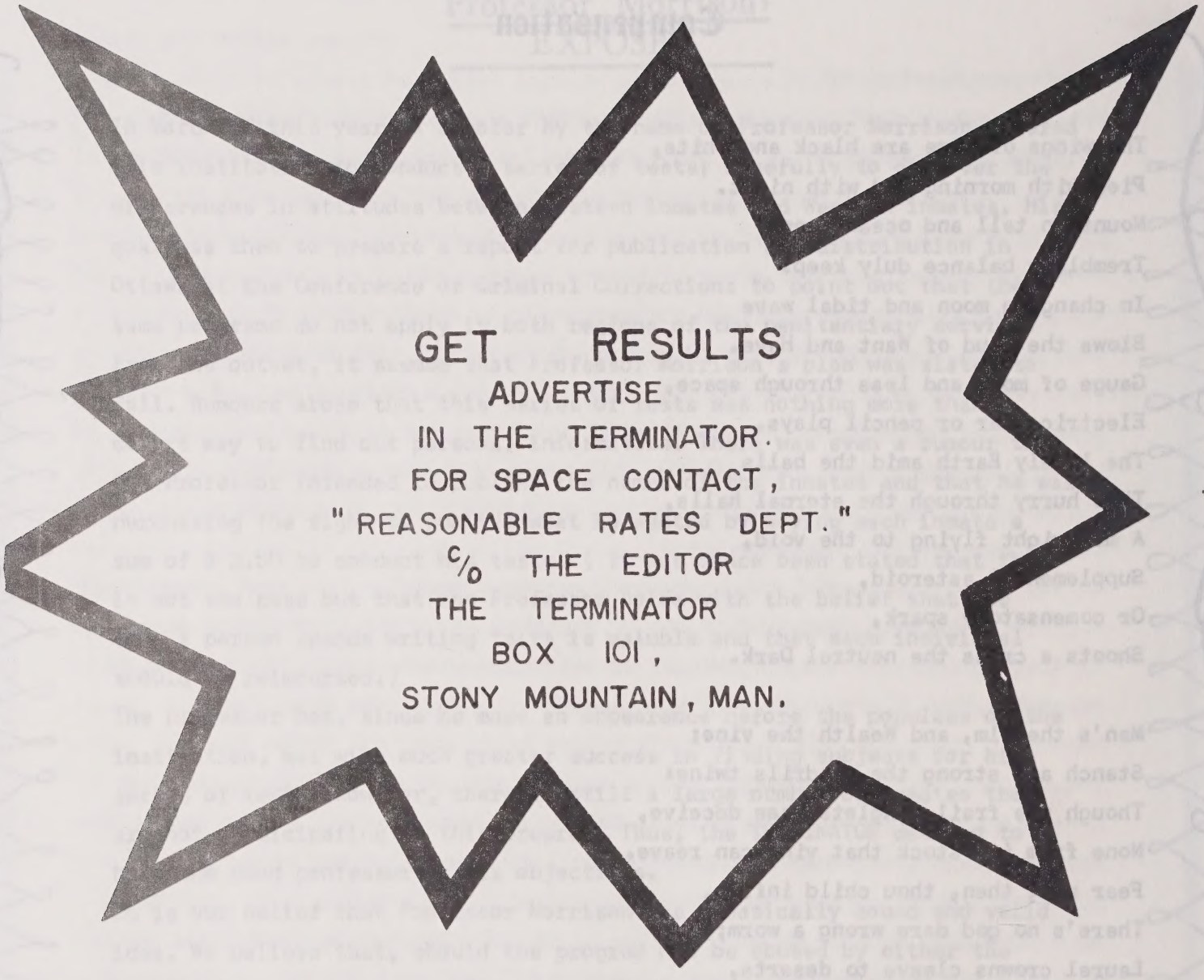
Compensation

The wings of Time are black and white,
Pied with morning and with night.
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon and tidal wave
Blows the feud of Want and Have.
Gauge of more and less through space,
Electric star or pencil plays,
The lonely Earth amid the balls
That hurry through the eternal halls,
A makewight flying to the void,
Supplemental asteroid,
Or comensatory spark,
Shoots a cross the neutral Dark.

Man's the elm, and Wealth the vine;
Stanch and strong the tendrils twine:
Though the frail ringlets thee deceive,
None from its stock that vine can reave.
Fear not, then, thou child infirm,
There's no god dare wrong a worm;
Laurel crowns cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that Nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And, like thy shadow, follow thee.

-Ralph Waldo Emerson

* * *



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